

# Center for Basque Studies

## N E W S L E T T E R

### Center welcomes Gloria Totoricagüena

FALL  
2002

NUMBER 66

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*New faculty member Gloria Totoricagüena began working at the Center last spring, having recently completed her Ph.D. in Comparative Politics. Following is an interview with Dr. Totoricagüena by editor Jill Berner.*

**JB:** How did your interest in the Basque diaspora originate and develop?

**GT:** I really was born into it, I've lived it all my life. My parents are survivors of the bombing of Gernika and were refugees to different parts of the Basque Country. And I've also lived the whole sheepherder family experience that is so common to Basque identity in the U.S. My father came to the U.S. as a sheepherder, and then later went back to Gernika where he met my mother and they married and came here. My parents went back and forth actually, and eventually settled in Boise. So this idea of transnational identity, and multiculturalism, is not new at all to me. It has really been my whole existence.

Living with different languages was another aspect of our multicultural identity. My parents spoke to each other in Basque, and to the older children in Spanish. Then later my parents spoke Basque to our youngest sister, so we learned Basque at that time. It was a trilingual household, very much a transnational identity.

My academic interest started when I lived in Uruguay on a Rotary Club International Graduate Scholarship. I earned a Master's degree from the University of the Republic in Montevideo in 1986. I was working there on a degree in Latin American politics and economics, but I spent all of my free time at the Basque Center, the Euskal Erria. I knew there were Basque communities that existed in other countries, but when I actually met the people at the Basque Center in Montevideo and spent time there, then I

started to really compare and analyze their experiences, to look at the similarities and differences between that Basque Center and Basque communities in the U.S. So that really started my academic interest. Although my Master's degree was in Latin American politics and economic development, the experience there gave me the idea



*Dr. Gloria Totoricagüena*

for a Ph.D.—to compare contemporary Basque diaspora communities all around the world, and look at their development, the politics of the Basque Country, and their institutional relations.

**JB:** Tell us about the research you did for your Ph.D. dissertation, in Latin America and other places.

**GT:** I was awarded the Ph.D. from the London School of Economics and Political Science. My research involved a comparison of various Basque diaspora communities, so I was researching Basques in the United States, Belgium, Peru, Argentina, Uruguay, and Australia, and in the end had visited over fifty Basque communities—I have

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*A poster from the Basque Studies Library collection promoting the Kresala Basque dance troupe. [Banco Guipuzcoano, 1973]*

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**Produced by Center for Basque Studies, University of Nevada, Reno. Jill Berner, editor.**

The University of Nevada, Reno is an Equal Opportunity / Affirmative Action, ADA institution. 11/02 10,000.

almost a thousand anonymous questionnaires completed by Basques. So I have enormous amounts of quantitative and qualitative data to compare those Basques: What do they do to maintain their identity? What is their language ability? How often do they cook Basque food? Has their Basqueness ever helped them get a job, or get a scholarship? What political parties do they vote for in their own host society and also what parties do they vote for in the Basque Country? Etc. Because many Basques have dual citizenship, they can register to vote in Basque Country elections. We have approximately 33,000 Basques who live outside of the Basque region that are qualified to vote in the homeland elections, and help elect the Basque parliament and president, and also vote in local elections.

**JB:** Is that common to other ethnic groups?

**GT:** No, it's not. Armenians are just beginning that, and a few other diasporas are just now thinking about it. Because that introduces entirely unique sets of issues, having people that don't live in your country and don't pay taxes, vote for democratic governments and for your representatives. To me, this is most interesting because I'm a political scientist. It just introduces many other questions of representation. For example, in the Armenian diaspora, their communities outside of Armenia have their own political parties; they actually have diaspora political parties, and they elect a person from the diaspora that then goes to live in Armenia and becomes a full member of the parliament—representing the diaspora wishes. It's an example of non-state actors and transnational politics.

**JB:** What are you working on currently?

**GT:** After completing my Ph.D., that energetic push still continues, and I have several ongoing projects that I'm working on simultaneously. Most of them have to do with transnational communities as non-state actors. I'm a political scientist with an emphasis in sociology, so my kind of research really investigates trends in existing state/world order. So for politics, it's important because sometimes those diasporas are considered threats to the existing political order.

I also take a look at institutional politics and relations between diaspora communities and their homelands, also comparing among diasporas. So we look at how Basque communities around the world relate with their

homeland government, and then compare that to Greek, Indian, Jewish, etc. communities and how they deal with their homeland governments. In order to understand the Basque diaspora, it has to be compared to something else. Though each ethnic diaspora entails a unique history and experience, there are many that are comparable. So we look at trade diasporas, at colonial diasporas, at political, economic, exile diasporas, etc.

I'm also investigating specific sociological studies, like the roles of gender and misinformation affecting Basque migration, as well as explanations of ethnic identity maintenance. How is it that five or six generations later, for example in Peru and Argentina and Uruguay, these descendants of Basques still maintain an identification with Basqueness? It's an emotional and psychological connection, and even if they don't physically go back to the Basque Country,

they do it virtually all the time. Basques utilize the Internet and look at various web sites—it's a virtual return to the homeland. They get a more realistic view of what's happening in the homeland.

Until recently the image has generally maintained a folkloric, mythical idea of an agricultural Basque Country of the early 1900s...

**JB:** The Center was criticized for maintaining that image, with a slide show we produced in the 1970s on the Old Country that focused on old-style farming, the rural existence.

**GT:** But that's typical for diasporas to think of it that way because, depending on what generation they are from, that's what they've heard about. Unless a person immigrated in the last few years, they're not going to give you a description of the metro in Bilbao, Basque aerospace engineering, the Basque International Physics Research Center in Donostia, etc. Those grandparents are going to give you the image that they had, and they didn't emigrate from the cities. They emigrated from rural areas so their reality was the *baserri* (Basque farmstead).

**JB:** Many people still have that image of the Old World. That's one thing the Center is trying to do now, to update the image and show the arts, technology, the modern world.

**GT:** Exactly. In the 90s I was asked to organize and coordinate several educational group studies in the Basque Country. For three consecutive summers I took different groups—teenagers, university students, and

senior citizens—and I told them I would do it with the stipulation that we would see today's Basque Country. That was the name of the program, "Gaurko Euskal Herria," Today's Basque Country. I focused on the new architecture, the latest artistic exhibits, the extension of the port of Bilbao, the new airport, the metro, trying to give another perception, an actualized perspective, of what it's like to live in the Basque Country now.

Yet when many Basques go to the Basque Country for the first time, they want to see the family farmhouse. For a lot of the people I've interviewed, that's the first thing they want to do when they make their first trip back to the Basque Country. They want to go directly to the ancestral farmhouse, and for a lot of them just touching those walls is, the way they have described it to me, a very spiritual experience. They feel like they have a true connection, a bonding, with their ancestors. It's really interesting. They didn't want to see the metro but I made them go...

**JB:** I wonder if that's a uniquely Basque thing.

**GT:** In the Basque culture, you know, the name comes from the house, the family identity comes from the house. So maybe it's an innate factor. I've interviewed hundreds of people over the years, and for those who had a chance to discuss their first trip to the Basque Country, almost unanimously they describe it as a spiritual experience, their quest to physically be in the place where their ancestors were. It's important for us to try to understand it the way *they* see it; we can't categorize it, we can't put names and definitions to it, theorize about it, etc., until we understand it the way they understand it. So the more I listen to them describe not just what they thought but what they felt, the more interesting it is. Listening is very important. The other diasporas are very similar—they talk about those first trips home as emotional, spiritual experiences. It is very important for us as researchers to pay attention to what they're saying, not us trying to define what they're feeling; let them define it.

**JB:** Speaking of comparing diasporas, have other groups maintained their ethnic identity through five and six generations?

**GT:** Yes, yes, it's very similar, as long as you have some kind of stream of new immigration and/or maintain connections to the homeland. As long as there's a maintenance of communications, in the Irish diaspora, the Armenian, the Chinese... it's very similar. They maintain language, they maintain religious traditions, foods, music and dance, which are ethnic cultural markers. And what's important is that they maintain the

psychology of it. They define themselves as Irish or as Armenian even if they have lost the language, even if they don't practice their religion. And that raises one of the questions of my research, which is, How do we define "being Basque"? Do you have to speak euskera to be Basque? Do you have to have Basque ancestry to be Basque? Do you have to have lived in the Basque Country? Do you have to be an activist, do you have to promote Basque culture and politics and history? And there's no "correct" answer for any of that.

**JB:** In light of these many ties that you have with the Basque Country, are you working on any projects with Basque colleagues, and how will they contribute to the Center's goals?

**GT:** I think it's essential that the CBS not become academically isolated. We're physically far away, but travel is cheaper, safer, faster, and also because of the Internet we can maintain contact with colleagues in the seven provinces, and to me that's absolutely essential. I'm collaborating with Eusko Ikaskuntza, the Society for Basque Studies, and we've just initiated a new segment called KOSMopolita that is part of their weekly electronic bulletin, *Euskonews* <[www.euskonews.com](http://www.euskonews.com)>. They are receiving 20,000 hits per week. Every week they have different contributors from around the world writing articles about Basque identity, politics, migration history, economic networks, etc., from their host society. I was selected to be the collaborator from the United States. So about every two weeks, I contribute an article about Basques in the United States. I would like them to include more information about diaspora studies, include more collaborative projects with diaspora scholars; I think that's a definite possibility for the future.

I'm also working with the University of the Basque Country to create a project dealing with curriculum in schools in the Basque Country. If you look at their K-12 curriculum, there is a vacuum of information about Basque migration and Basques in the diaspora. Almost every family there has a relative, or knows a family that has a relative, that left the Basque Country. That migration has significantly impacted the Basque Country in a myriad of ways. But in the curriculum, there is no mention of Basques in Argentina, in Canada, Venezuela, no mention of maintaining Basque identity outside of the Basque Country. So what we'd like to do with this project is help to construct a de-territorialized Basque

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## Eskerrik asko!

### Donation to CBS Endowment Fund

The Center for Basque Studies received a recent donation of \$25,000 from Peter and Freda Cenarrusa for our endowment fund. This fund was established to provide support for our research and publication activities. We are honored by and deeply appreciative of the Cenarrusas' generosity and faith in our mission to promote awareness of Basque culture. *Eskerrik asko!*

### Ahmanson Foundation contributes to CBS

The Ahmanson Foundation, frequent supporters of the Center's activities, contributed \$15,000 to our endowment fund which will allow us to sustain several ongoing projects. We give our heartfelt thanks to the Foundation.

## Center hosts N.A.B.O. meeting in Reno

The annual fall meeting of the North American Basque Organizations, Inc. was held at UNR on November 16, hosted by the Center for Basque Studies. The Center joined the organization as a way to collaborate more closely with Basque clubs and institutes in promoting Basque cultural awareness. CBS delegates Kate Camino and Gloria Totoricagüena served as the conference organizers. Over sixty N.A.B.O. representatives—delegates from each member organization, along with the group's officers—met to discuss their agenda for the next several months. One important event discussed was the 2003 World Congress of Basque Collectivities, which will be combined with Gaztemundu, a program for Basque youth to visit the Basque homeland. These programs are organized by the Basque Government and held in the Basque region. The 2003 agenda proposes to collectively work out strategies to better integrate youth for the future of our Basque organizations.



## Dance instructors participate in Gaztemundu 2002

CBS' Kate Camino and Lisa Corcostegui were two of the nine Americans representing seven Basque dance groups who were chosen to participate in Gaztemundu 2002, a special session focusing entirely on Basque dance. The Gaztemundu program, sponsored by the Office of Relations with Basque Collectivities in the department of Foreign Affairs of the Basque Government, has been held for several years as a way to bring young people from the Basque diaspora to Euskadi to experience their ancestral homeland. Since dance is one of the major vehicles by which many Basque youth in the diaspora express their ethnic identity, the goal of this year's program was to promote contact among dance groups from various countries, provide dance instruction, and inform participants of resources available on Basque dance.



American delegates including (in top row): K. Camino (left) and L. Corcostegui (2nd from right) at meeting with the Lehendakari (center). [photo courtesy of L. Corcostegui.]

The 38 participants included 24 from Argentina, 9 from the U.S., 2 from Uruguay, and 1 each from Chile, Mexico, and Venezuela. Participation was extended to directors of dance groups in the individual Basque clubs. Kate Camino, office manager of the Center, represented Reno's Zazpiak Bat Basque Club dancers, and Basque Studies Ph.D. student Lisa Corcostegui, of Zenbat Gara dance troupe, was invited as a dance specialist and researcher.

During the two week program, participants met with dance masters from the various Basque regions and attended dance practices of several troupes. The trip included visits to the headquarters of Bizkaia's Euskal Dantzarien Biltzarra, Arteleku in Loiola, the headquarters of Nafarroa's Euskal Dantzarien Biltzarra, and the Herri Musikaren Txokoa in Oiartzun. A highlight was a meeting with the Lehendakari (Basque president) Juan Jose Ibarretxe and other Basque government officials in Vitoria.

## Slavoj Zizek lectures at UNR "Happiness after 9/11"



Slavoj Zizek

On September 16, Slavoj Zizek presented the first lecture in our fall series, **Politics after 9/11 – Part 2**, a series of four lectures. One of the key intellectuals of Europe, Zizek is a senior researcher at the Institute of Sociology, University of Ljubljana, Slovenia, and has been a visiting professor at several American universities, including Columbia, Princeton, New School for Social Research–New York, and University of Michigan. Currently he is also a professor of philosophy and psychoanalysis at the European Graduate School in Saas-Fee, Switzerland, where he conducts an Intensive Summer Seminar.

With humor and examples from popular culture interlaced throughout the lecture, Zizek discussed changes in our perceptions of truth and reality after 9/11, and the role of intellectuals in this changed society. The audience enjoyed his description of what he felt are the requirements for happiness, based on his experience living in Eastern Europe: material needs must be fulfilled, but not completely, so that people feel gratitude for what they do have; there must be a higher authority, such as government, to blame things on; and there must be another place to dream about, where life is perceived as being better. Many of his anecdotes used Hollywood films and television programs as illustrative devices.

Zizek holds Ph.D. degrees in Philosophy (Ljubljana) and in Psychoanalysis (University of Paris). A cultural critic and philosopher who is internationally known for linking key psychoanalytical and philosophical concepts to social phenomena such as pop culture and political fantasies, Zizek effects a Lacanian and Hegelian reading with emphasis on the metastases of enjoyment and imagination.

His publications include *The Sublime Object of Ideology* (Verso, 1989); *Looking Awry: Jacques Lacan through Popular Culture* (MIT Press, 1991); *The Indivisible Remainder* (Verso, 1996); *The Metastases of Enjoyment* (Verso, 1996); *The Plague of Fantasies* (Verso, 1997); *The Ticklish Subject* (Verso, 1999).

***"Slavoj Zizek, the Giant of Ljubljana...provides the best intellectual high since Deleuze's Anti-Oedipus."***

*Voice Literary Supplement*

Zizek, Judith Butler, and Ernesto Laclau recently engaged in a passionate dialogue on central questions of contemporary philosophy and politics which resulted in their book *Contingency, Hegemony, Universality*. The topics discussed range over the theoretical dilemmas of multiculturalism, the universalism-versus-particularism debate, the strategies of the left in a globalized economy, and the relative merits of the Hegelian legacy, post-structuralism and Lacanian psychoanalysis for a critical social theory.

Prof. Zizek's visit was sponsored by the Center for Basque Studies and the Hilliard Committee, University of Nevada, Reno. For more information on the series, phone 775.784.4854.

# Politics after 9/11 – part 2

## Richard Kearney Lecture

The Center for Basque Studies presented a lecture by Richard Kearney, “Towards a New Postnational Paradigm in British-Irish Relations,” on October 24 at the University of Nevada, Reno. Richard Kearney is a Professor of Philosophy at University College Dublin and visiting professor at Boston College (since 1988). He is one of Ireland’s most influential intellectuals, whose work is at the cutting edge of European philosophy. In addition, he is a well-known Irish political and cultural critic. He has received many awards and citations, among them the American Library Association award in 1989.

His *Postnationalist Ireland: Politics, Culture, Philosophy* (Routledge, 1997) has become the defining cultural and political work on contemporary Ireland. He is also well known for his works on philosophy. His best-known work is *The Wake of Imagination* (Hutchinson, Routledge, 1988), and he has published many other books, including *Poetics of Imagining* (Harper Collins, 1991) and *Poetics of Modernity* (Humanities Press, 1995). He is editor of *Continental Philosophy in the Twentieth Century* and co-editor of *Questioning Ethics: Contemporary Debates in Philosophy*. Richard Kearney is also a novelist and a poet, whose work has been translated into several languages.

Kearney’s public activities include membership on the British-Irish Council Advisory Academic Board; participation with the International Opsahl Commission in creating a proposal for Northern Ireland’s future as a European Region; and collaboration in the National Forum for Peace and Reconciliation. He has served as a speechwriter for Mary Robinson, President of Ireland, and as a national representative of Ireland at a number of international political and cultural forums.

In his lecture, Kearney stated that our identity definition is widening, and discussed the triple model of identity: regional (the local neighborhood), nation-state, and global

(transnational). The nation is too large for local participatory democracy, and too small for postnational/transnational identity, yet still is important to one’s identity. In 1998, Irish citizens were given the choice to call themselves either British or



Richard Kearney

Irish, or both, an attempt at a transnational solution to the identity question. Kearney stated that even though there is a sharing of identity as members of the European Union, people still need their regional identities.

This presentation was part of a series of four lectures, Politics after 9/11 – Part 2, which will continue throughout the semester. Assistance was provided by the Hilliard Committee and the Department of History, University of Nevada, Reno.

Forthcoming lectures will include Minoo Moallem, chair of Women’s Studies at San Francisco State University, speaking November 21 on “Modernist Tropes, Postmodern Encounters: Gender and Fundamentalism after 9/11,” and Joseph A. Massad, professor of Arab politics and intellectual history at Columbia University, who will speak on “Racism, Nationalism, and Settler-Colonialism: The Persistence of the Palestinian Question,” on December 5. For more information, please contact the Center at 775.784.4854 or <basque.unr.edu>.

## Joxe Mallea leads Basque aspen carving hikes

Basque researcher Joxe Mallea, who has recorded thousands of tree carvings made by Basque shepherders in the nearby Sierra, offered field trips this fall to view these arborglyphs. Through the Community Services Division of Truckee Meadows Community College in Reno, three sessions of Basque Aspen Carving Hikes were held. The public was invited to “hike the splendor of the high Sierra and discover the Picassoesque art” carved by Basque sheepherders on aspen trees.

On September 28, participants explored Kanpo Handia in the Genoa Peak area, a center of sheep activities overlooking Lake Tahoe. On October 12, hikers went north of Truckee, California to the Tahoe National Forest for a four-mile walk. The October 28 group explored some of the five hundred carvings found on Peavine Mountain.



Udaleku participants practice playing the txalaparta, a Basque percussion instrument. [photo by L. Corcostegui]

## Basque Music Camp, “Udaleku,” held in Reno

The annual N.A.B.O.-sponsored Basque Music Camp, known as “Udaleku,” was hosted by the Reno Basque Club this year and led by CBS Program Assistant Kate Camino. Some seventy Basque-American youths from clubs throughout the West attended the session to learn Basque music, dance, songs, language, and other aspects of the culture. Udaleku was held June 17–28, and on the final evening the participants presented a program featuring the songs and dances they had learned at the camp.

# Highlights

During Fall 2002 at UNR we are offering: Basque Cultural Studies in a Global Frame, co-taught by **Joseba Gabilondo** and **Joseba Zulaika**; Basque Diaspora Studies, by **Gloria Totoricagüena**; and Second-Year Basque Language by **Linda White**.

**Joseba Gabilondo** and **Joseba Zulaika** participated in the Iberia 2002 International Seminar Series VI, "The Uses of History in Spanish Cultural Studies," at Duke University May 3–5. Zulaika presented "Anthropologists, Artists, Terrorists: The Basque Holiday from History." Gabilondo spoke on "The Spanish Uses of Basque History: On the Spanish Real and its Ghostly State in Globalization (On Oteiza, Juaristi, Savater, and M. Azurmendi)." The conference was sponsored by Romance Studies and the Duke in Madrid Program.

**Linda White** recently published a second explanatory text and workbook for the Basque language. *White's Manual and Workbook for Learning Basque at Home. Basque C102* is designed for use with the second-semester online Basque language class offered through the University of Nevada's Department of Continuing Education, at <www.dce.unr.edu/istudy>.

The newspaper supplement *El Magazine*, distributed throughout Spain, contained an article on "Vascos in Idaho" in the May 20 edition, discussing Basque culture maintenance within the Basque-American population of Boise. Among Basques interviewed for the article were **Pete Cenarrusa**, the Secretary of State for Idaho and a member of the Center's advisory board, and Director **Joseba Zulaika**.

**Joseba Gabilondo** published an essay on "Uncanny Identity: Violence, Gaze, and Desire in Contemporary Basque Cinema" in *Constructing Identity in Contemporary Spain: Theoretical Debates and Cultural Practice*, edited by Jo Labanyi (Oxford University Press, 2002).

Euskadi Irratia interviewed **Joseba Zulaika** regarding the anniversary of the September 11 terrorist attacks. The interview was broadcast live throughout the Basque region on their morning program, "Goizean Behin."

**Pedro Oiarzabal**, Ph.D. student at the Center, has published a review of Paddy Woodworth's book *Dirty War, Clean Hands: ETA, the GAL and Spanish Democracy* (Cork University Press, 2001) in *ASEN, Studies in Ethnicity and Nationalism* 2:1 (2002) (European Institute, London School of Economics and Political Science).

**Joseba Zulaika** was interviewed by Basque daily newspaper *Egunkaria* regarding the Center's latest activities. The full-page article appeared in the May 5 issue.

**Joseba Gabilondo** presented a lecture May 9 at the University of California, Santa Barbara, on "Minority Languages in the Hispanic World from the Renaissance to Globalization: Euskara, Nahuatl, and the Atlantic Internet," sponsored by the Department of Spanish and Portuguese.

**Sandra Ott** presented a paper on the secular and spiritual roles of Basque priests in Iparralde (1934-1943) at an international conference on "Religion et Montagne en Europe de l'Antiquité à Nos Jours" in Tarbes, France, May 30–June 2. The co-organizers were the University of Toulouse, University of Paris (Sorbonne), and Centre de Recherches d'Histoire Moderne at l'Ecole des Hautes Etudes en Sciences Sociales in Paris.

**Linda White** published "From Apologists to a Basque-Speaking Universe: The Use of (Foreign) Languages in Basque Literature" in the collection *From Stateless Nations to Postnational Spain / De naciones sin estado a la España postnacional*, edited by S. Bermúdez, A. Cortijo Ocaña, and T. McGovern and published by the Society of Spanish and Spanish-American Studies, 2002.

**Joseba Gabilondo** published his essay, "Like Blood for Chocolate, Like Queers for Vampires: Border and Global Consumption in Rodríguez, Tarantino, Arau, Esquivel, and Troyano. (Notes on Baroque, Camp, Kitsch and Hybridization)," in *Queer Globalizations: Citizenship and the Afterlife of Colonialism*, edited by Arnaldo Cruz-Malavé and Martin F. Manalansan IV (New York University Press).

Basque Studies Librarian **Marcelino Ugalde** taught two sessions on Basque culture and history to Elderhostel programs in Reno in July and August of 2002 for the EduQuest Foundation.

## Totoricagüena (continued from p. 3)

identity. One doesn't necessarily have to be living in one of the seven provinces to be Basque.

Also, I've been working with Amaia Basterretxea, director of the Museo Etnográfico in Bilbao, and we are discussing researching the other half of Basque migration. We have focused, with Bill Douglass' leadership, on those who departed, but we have not conducted the research on those who stayed. And of course the migration of those people leaving equally affects those who stayed. It affects their families, their villages, their economies, their psychology, their sociology—the whole development. So a proposal for a future project is to begin the same kind of oral history project that we have here, but carry it out over there with the families that stayed. We can house duplicates of the tapes here in Reno. Then we have both sides of the story, and can match them up.

Also, there is a Basque Government project titled Urazandi, meaning "Basques across the seas." The Basque Government chose the fifteen most significant Basque communities around the world and funded a project to research and write a book for each one, covering the history of migration to those areas, the creation of their institutions, dance groups, Basque centers, relations with homeland institutions, etc. I was selected to research and write the book publications for Boise, New York, and Australia, and then to write the concluding book. They decided they'd publish the books in the language of that community. The presentation of the series will take place July 2003 at the World Congress of Basque Collectivities.

All these projects fit perfectly into what the Center is doing. We're promoting an international and transnational reality, an updated image of the Basque country and the Basque diaspora, working with other diasporas and comparing ourselves to them, making connections with other ethnic institutes and being able to lead in some regards. In the 1980s the Basque Government created numerous programs, then in 1992 they instituted e-mail contact among the Basque Centers. So now other ethnic diasporas are asking me for advice because they know what we're doing. They're asking me to help them set up similar kinds of systems, and we are creating additional academic networks for future research.

(continued on page 8)



# Visiting scholars

## Basque Lecture Series

The Center sponsors an ongoing Basque Lecture Series featuring presentations by many of our visiting scholars, thus giving the faculty, staff, students, and fellow visitors a chance to learn about each others' research projects. For the past several months we have been informed by a varied group of scholars:

Andoni Alonso, Universidad de Extremadura, May 13: "Basque Cyberculture."

Janine Soper, Ursinus College, Pennsylvania, June 25: "Grids, Curves, and Narratives: Systems of Interference in Gehry's Guggenheim Museum Bilbao."

John Bieter, Ph.D. student in History, Boston College, June 26: "An Asset and Not a Liability: The United States Supreme Court Case of *Omaechevarria* versus State of Idaho."

Ander Gurrutxaga, Dept. of Sociology, University of the Basque Country, and former Vice Minister in the Department of Education of the Basque Government, July 8: "Dilemas del nacionalismo."

Olatz González Abrisketa, Ph.D. candidate in Sociology, University of the Basque Country, July 16: "Apuntes antropológicos sobre el juego vasco de pelota."

Marián Martínez de Pancorbo, Dept. of Zoology and Cellular Dynamics, University of the Basque Country-Vitoria, July 17: "El parentesco genético entre Vascos, Georgianos y Bereberes."

Igor Ahedo Gurrutxaga, post-doctoral researcher in Political Science, University of the Basque Country, July 26: "Nacionalismo y políticas de desarrollo e institucionalización en Iparralde."

Joxemi Correa, Dept. of Education, University of the Basque Country, July 29: "Nuevas tecnologías y educación no formal: museos online."

Iñaki Arrieta, Anthropology Dept., University of the Basque Country, August 13: "Patrimonio cultural, museos etnográficos, y desarrollo rural."

José Luis de la Cuesta, College of Law, University of the Basque Country-San

Sebastián, director of the Instituto Vasco de Criminología in San Sebastián, president of the International Association of Criminologists, August 19: "Algunas cuestiones controvertidas de la legislación antiterrorista española."

Alberto Alday, Ph.D. candidate in Anthropology, University of Deusto, August 27: "El mito del 'mayorago' como origen de la emigración."

José Larrañaga, Journalism School, University of the Basque Country-Leioa, August 29: "'Empresa Vasca': programa de información económica y empresarial (ETB)."

Jenaro Guisasola, Physics Dept., University of the Basque Country, September 10: "La compleja tarea de enseñar ciencias."

Iker Etxano, Ph.D. student from the Dept. of Applied Economics, University of the Basque Country, September 12: "Desarrollo rural sostenible en la Comunidad Autónoma Vasca (CAV)."

Iñaki Martínez de Albeniz, Ph.D. student from the Dept. of Sociology, University of the Basque Country-Bilbao, September 26: "Los usos de la política: la promesa de l@s idiotas."

Gaizka Larrañaga, Ph.D. candidate in the Philosophy Department, Universidad Complutense de Madrid, October 3: "Sobre melancolía y nostalgia: contar la vida y vivir la tradición."

Edorta Jiménez, a writer who has authored several literary works in Basque, some of which have been translated into Spanish, October 17: "Ernest Hemingway y algunos vascos: Bilbao, Cuba, Idaho."

Elixabete Imaz, Social Anthropology, University of the Basque Country, October 29: "Interpretación del embarazo e imágenes de la maternidad en el País Vasco contemporáneo."

Gabriel Gatti, Centro de Estudios sobre la Identidad Colectiva, Dept. of Sociology, University of the Basque Country, October 29: "Las modalidades débiles de la identidad: de parásitos, (neo)vascos y astucias post-nacionales."

## Totoricagüena selected to contribute research papers to *Euskonews & Media*

Dr. Gloria Totoricagüena has been selected by the Eusko Ikaskuntza-Society of Basque Studies in Donostia to prepare articles about Basques in the United States for their latest addition to the *Euskonews and Media* electronic journal. You can read this research in English at [www.euskonews.com](http://www.euskonews.com)—in issue 184, click on the Enter button and scroll down the left side, then click on KOSMOpolita. The article is listed there as "Andrak: Women."

A previous article, "Basques Around the World: Generic Immigrants or Diaspora?" appeared in issue 73. Dr. Totoricagüena also has articles posted in issues 119 and 121. *Euskonews and Media* is a scholarly electronic journal posted by the Eusko Ikaskuntza every Friday, and you may sign up on their web site to automatically receive it each week.

## Basque Memories Project featured in *El País*

The Spanish newspaper *El País* featured an article on the Basque Memories Project being carried out by the Center for Basque Studies in Reno and by the Basque Museum and Cultural Center of Boise, Idaho. Dr. Gloria Totoricagüena of the Center was interviewed by journalists during her recent trip to Euskadi, and stated that "At the Center for Basque Studies, we have some 200 interviews with first-generation Basques. In Boise, we have around 400; in San Francisco, about 50, and in other communities we are just starting. We continue with the task of interviewing the immigrants first, and then will follow with the first generation born in the U.S." She explained that the project will help demonstrate "the maintenance of Basque identity, and how a new Basque-American identity was developed."

The article also appeared in the journal's online version, *CiberPaís*, and in EITB's "Euskadi Munduan" site. The Basque oral histories may be heard online on the CBS site [basque.unr.edu/oralhistory/](http://basque.unr.edu/oralhistory/) and on the Basque Museum and Cultural Center site [www.basquemuseum.com/oralhistory/index.htm](http://www.basquemuseum.com/oralhistory/index.htm).

**Gloria Totoricagüena** concluded a two-year project with *Enciclopedia General Ilustrada del País Vasco Auñamendi* to research, analyze and publish information on Basques in the U.S. in the electronic edition of Auñamendi. About 800 pages of text and 400 photographs of Basques in the U.S. are available on the database at <www.eusko-ikaskuntza.org>.

On July 30, **Joseba Zulaika** gave a lecture as part of a seminar on “El curso crítico y el arte contemporáneo: del paradigma histórico al giro etnográfico.” The class was part of the Universidad Complutense de Madrid’s 2002 summer session at El Escorial. Dr. Zulaika’s presentation was on “El arte como sistema cultural. El paradigma etnográfico,” and featured the works of several Basque artists. He also participated in a roundtable discussion on “El giro etnográfico en el entorno de la globalización, del New Internationalism y de los museos y bienales multinacionales.”

September 19–21, **Joseba Zulaika** attended a conference in Evora, Portugal on “Rhetorics Without Frontiers,” where he gave a talk on “Todos somos americanos: Bienvenidos al terrorismo global.”

**Joseba Gabilondo** recently attended the Mid-American Conference on Hispanic Literatures at Washington University, Saint Louis, Missouri. He presented a paper on “Savater and State Melancholia: On Spanish History and Its Ghostly State in Globalization,” as one of four invited guests at the Plenary Roundtable: “El neo-nacionalismo español y sus intelectuales: estado, nación, globalización.”

In October, **Marcelino Ugalde** presented a lecture on “Basques in California: The Altubes and the ‘Vasco’” to the Los Californianos organization during their dinner meeting in Reno. A library tour and research assistance were also provided.

**Julie A. Lacy** and **William A. Douglass** published an article in the journal *Tourist Studies* (2002, 2(1):5-21) entitled “Beyond Authenticity: The Meanings and Uses of Cultural Tourism,” which compares tourism in the Hegoalde and Iparralde regions of the Basque Country.

**Linda White** has published “Orality and Basque Nationalism: Dancing with the Devil or Waltzing into the Future?” in *Oral Tradition*, 16/1 (2001): 3-28.

**Joseba Gabilondo** published an article in the collection *From Stateless Nations to Postnational Spain / De Naciones sin estado a la España postnacional*, edited by S. Bermúdez, A. Cortijo Ocaña, and T. McGovern, published by the Society of Spanish and Spanish-American Studies, 2002. His article was on “State Melancholia: Spanish Nationalism, Specularity and Performance. Notes on Antonio Muñoz Molina.”

The Basque Memories Project being carried out by both the Center for Basque Studies at UNR and the Basque Museum and Cultural Center in Boise, Idaho was featured in a recent article by Associated Press reporter Dan Gallagher. The article, which appeared in many newspapers throughout the western U.S., includes information provided by Reno’s project coordinator **Gloria Totoricagüena**. The project’s two web sites chronicle Basque immigrants’ lives, and feature the faces and voices of many of these early settlers.

**Joseba Gabilondo** presented a paper on “Theme-Park Spain or a Biopolitical History of Post/Modern Spain (1814–1992): Gaze, Desire, Imperial Difference and the Atlantic Other” as part of a panel on Nations, Borders and Identities; Tourism, History and the Hispanic Imagination, at a conference on “Hispanic Cultural Studies: The State of the Art.” The conference was organized by the Department of Spanish and Portuguese, University of Arizona in Tucson, Arizona.

On October 9, **Sandra Ott** gave a talk to UNR students on “War and Memory,” discussing her research in the French Basque region on Basques in World War II.

Director **Joseba Zulaika** published “La ironía como discurso necesario” in the book *La nueva ciudad de Dios* by Andoni Alonso and Iñaki Arzoz (Madrid, 2001).

Basque Studies Ph.D. graduate **Javier Cillero Goiriastuena** visited the Center in October, accompanied by his wife Fila and daughter Alexandra. Dr. Cillero presently works as a translator at the World Intellectual Property Organization in Geneva, Switzerland. He recently published two children’s books in the Basque country: *Thailandiako* noodle *izugarriak* (Alberdania, 2001) and *Kofi itsasora bidean* (Aizkorri, 2001), and has done several literary translations.

**Linda White** attended the 56<sup>th</sup> annual RMMLA (Rocky Mountain Modern Literature Association) Conference October 11-13 in Scottsdale, Arizona where she coordinated the session on “Asociación de Literatura Femenina, Letras Femeninas,” and gave a paper, “Novelist in Disguise: Mariasun Landa’s Grown-up Books for Basque Children.”

The recently published *Arizona Journal of Hispanic Cultural Studies* (vol. 5, 2001) features a special section on The Hispanic Atlantic that was assembled by guest-editor **Joseba Gabilondo**, who also wrote an introduction to the five essays.

In October **William A. Douglass** lectured on Sabino de Arana y Goiri at Middlebury College, Vermont, at a conference celebrating publication of a festschrift in honor of political scientist Walker Connor. The volume, *Ethno-nationalism in the Contemporary World: Walker Connor and the Theory of Nationalism*, edited by Daniele Conversi, has been released by Routledge. Douglass’ article is “Sabino’s Sin: Racism and the Founding of Basque Nationalism.”

In October, Dr. **Joseba Gabilondo** was invited to speak at the King Juan Carlos I of Spain Center at New York University, NY. He lectured on “Performing the Gaze: A Queer Theory of Globalization and Terrorism (from *Lord of the Rings* to *Torrente* and Back to Hegel).”

In November, the Women’s Studies Center at UNR hosted **Gloria Totoricagüena**’s guest lecture “Interconnected Disconnectness: The Immigration Experience of Basque Women,” which analyzed the qualitative differences in understanding of immigration and Basque identity between men and women in six countries.

Director **Joseba Zulaika** did a telephone interview in October for an Euskadi Irratia (Basque radio) program, “Goizean Behin” on the Guggenheim Bilbao Museum’s fifth anniversary. Interviewer Mertxe Etxeberria asked about his book *Crónica de una seducción: el Museo Guggenheim Bilbao* (Madrid: Nerea, 1997), which described the controversial project’s beginnings.

Basque Library Assistant **Dee Papaeliou** is Chair of the Staff Employees’ Council for the 2002-2003 academic year, and serves on the University Planning Council.



# IKASI 2002 a rousing success

Excitement, enthusiasm, and laughter were three of the main ingredients for the first IKASI program held in Reno, Nevada, June 26–29, 2002. Forty-eight members of the Basque-American community came to Reno for IKASI, a three-day learning experience for adults.



*Ikasi attendees Anita Izoco, John Jaimerena, and Teresa Leonis. [photos by L. White]*

“The kids have Udaleku where they learn to dance, sing, play Basque instruments, and speak a little Euskara,” said Anita Anacabe. “But for years, adults in the community have felt the need for a time of their own, pared down to fit the schedules of those who have to work for a living.” The Center for Basque Studies, in conjunction with North American Basque Organizations, Inc., decided to launch IKASI to fill that need. The response was spectacular!

Originally, Anita Anacabe and John Ysursa began throwing out ideas for an IKASI program at a meeting of the Advisory Board for the Center in the summer of 2001. When Linda White heard the idea, she volunteered to coordinate the test program for the following summer. Ysursa and White brainstormed during another Advisory Board meeting in February 2002, and White began booking conference rooms, lining up instructors and making plans. The initial cap on attendance was set at forty people.

“We were hoping for forty, but we thought we might get thirty or so,” said White, “We really had no idea. Within three weeks of the announcement via the N.A.B.O. and Center websites, and via e-mails to Basque Clubs, we had forty-three who wanted to attend.”

She found out that the venue could hold forty-eight people, so soon that many signed up.

The program provided three “classes” a day and offered an activity every evening as well. General culture, history, the Guggenheim Museum, Basque film, musical instruments, cooking, and Basque language were all on the agenda. Center Director Joseba Zulaika taught the Basque card game mus on Wednesday evening. On Thursday evening, Dr. Joseba Gabilondo hosted a Basque movie with subtitles and discussion. On Friday, the IKASI group was invited to watch the Udaleku campers demonstrate their newly acquired skills in dance and music. In addition, the singing group NOKA presented a splendid session that combined female-centered folk songs with information about the

*hika*, the informal mode of address in Euskara. Group members Cathy Petrissans, Andrea Bidart, and Begoña Echeverria blended their beautiful voices in haunting harmony, and baby Amaia demonstrated how effective a Basque lullaby could be by almost dropping off to sleep.

White told us, “We used to do Elderhostel programs on a Basque theme and every year the program was full. But only two or three



*NOKA singers Begoña Echeverria, Andrea Bidart, and Cathy Petrissans lead a sing-along.*

of the participants would be Basque. It was enjoyable, but it wasn’t the same as presenting this information for Basque-Americans. One of the greatest joys of doing IKASI was seeing the depth of feeling each session generated in our attendees. We are already planning for IKASI 2003.”

## Formal presentation of replica of Oñati Monument



*Nekane Oiarbide of the Basque monument committee presents the monument replica to CBS Director Joseba Zulaika.*

In August we welcomed Nekane Oiarbide and friends to the Center, where she gave a formal presentation of the replica of the Oñati Monument to the Basque Sheepherder and told of the history of the monument’s creation. The replica of the Euskal Artzaiari Monumentua / Monument to the Basque Sheepherder, a sculpture created by Nestor Basterrechea as a “sister monument” to the one located in Reno, Nevada, had been shipped to Reno earlier this year, as was reported in our last issue. Ms. Oiarbide was the Project Coordinator for the committee created for the construction of the monument.

The Oñati piece is the stylized form of a tree, representing the families of the descendants of sheepherders in the Americas. The thirty-foot-high sculpture is located near the Basque city of Oñati in Urrintxo. The corresponding work in the U.S., dedicated in 1989, depicts in modern style a herder in solitude guarding his flock. It is located at Rancho San Rafael Regional Park in north Reno.

We once again extend our heartfelt thanks to the Committee and to Ms. Oiarbide for the gift of the sculpture replica and for their work on behalf of the project.

## Basque Government signs collaboration agreement

An agreement of collaboration has been signed by the General Administration of the Basque Autonomous Community—including the General Secretariat of Foreign Affairs of the Presidency of the Government; the Department of Education, Universities, and Research; and the Department of Culture—and the Center for Basque Studies of the University of Nevada, Reno.

The object of the Agreement, which will provide economic assistance to the Center in the amount of \$95,000 annually, is to promote the knowledge of Basque heritage and culture, and to promote closer ties between the Basque people and other cultures.

To this end, the Agreement will fund four distinct areas:

- The digitalization and cataloging of bibliographic sources referring to Basque topics that are housed in the Basque Studies Library of the University of Nevada, Reno.
- The development of a program of online courses, in English, whose contents represent the results of research carried out on the Basques in the various branches of the human sciences.
- The organization of conferences, classes, and seminars relating to Basque culture.
- The production of various publications: a Basque Classics series, a Basque Literature in Translation series, and other occasional publications.

The Center for Basque Studies is extremely grateful to receive this generous support from the Basque Government.

## Liburutegitik: From the Basque Library

by Marcelino Ugalde

The Basque Studies Library was one busy place this past summer and fall! We assisted an unusually large number of visiting scholars and graduate students. Topics researched included pelota vasca, psychology of the Basque language, museology, the Guggenheim Museum Bilbao, philosophy, Basque missionaries in Japan, and the Basque connection to Ernest Hemingway.

We were excited to introduce the new Basque Film Archives web site and database. Many thanks to Araby Greene, Web Development Librarian, and Kathryn Etcheverria, Basque Catalog Librarian, for their assistance on this project. About 121 videos and DVDs have been cataloged and added to the database. Recently, the Basque Library received the second shipment of cinematographic materials from the Euskadiko Filmategia / Filmoteca Vasca, containing 86 videos, 33 DVDs and 15 books. A note for film collectors: through Facets Multimedia at <[www.facets.org](http://www.facets.org)>, you can purchase several Basque feature films in VHS video or DVD formats, such as *Butterfly Wings*, *The Red Squirrel*, *Spirit of the Beehive*, *Tierra*, *Asfalto*, and *Vacas*.

At the end of each fiscal year, the Basque Studies Library produces an annual report. Following are a few important excerpts from the 2001-2002 report:

### Use of Library Services

The vehicle of choice for most users today to access Basque information is the Web. Web access to the Basque Library is generally reached through the Center's site, as many of the library's users see no distinction between the two entities. Seventy-eight percent of the 1,056 information requests recorded by the library for this year were received by e-mail. We replied to them via the Internet with full-text direct document delivery service. With the acquisition of a new scanner, supplying information to patrons required less photocopying and faxing. Genealogical requests received the benefit of viewing family coats-of-arms in full color. Also, library staff prepared electronic reserves material for the first Basque studies course to take advantage of this service.

There was an increase in circulation totals, including in-house use and interlibrary loan totals. Even with increased web traffic and increased access to full-text information, ILL/document borrowing requests continue to be significant.

### Collection Development

The Basque Library acquired the Julio Goyen Aguado Library from Buenos Aires, Argentina, a collection of over 700 books, periodicals, pamphlets, and documents related to Basques in Argentina and Europe. We also received a significant number of publications gratis from the ten Basque institutions with which we have established material exchange agreements.

### Public Relations & Outreach

Ninety library tours (to 232 people) were given last year. Thirty-eight visiting Basque scholars and graduate students were in residence at the Center and library receiving personalized service.

### Forecast

The future of our Library rests in the ability of the staff to provide greater access to collections, to enhance library services, to con-



Basque films from the Basque Studies Library collection.

tinue to provide quality outreach, and to secure outside funding to produce information. We also intend to build museum exhibits, and present programs to increase awareness of the library and the Center around the wider community.

For recent acquisitions to the Basque Studies Library, follow the "Basque Library's New Titles" link at <[catalog.library.unr.edu/ftlit](http://catalog.library.unr.edu/ftlit)>.

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**Field Trips:** Madrid, French and Spanish Basque Country

**Lodging:** Homestays or apartments

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June session (Pau): May 22–June 22  
July session (Pau): June 26–July 25  
August session (Bayonne): July 26–August 14

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**Field Trips:** Paris, Pyrénées, French and Spanish Basque Country

**Lodging:** Homestays or residence halls

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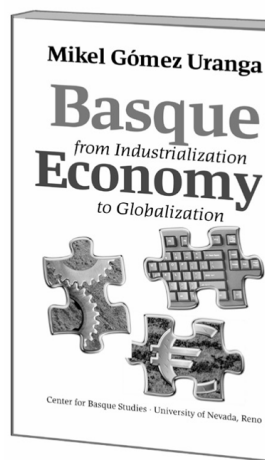
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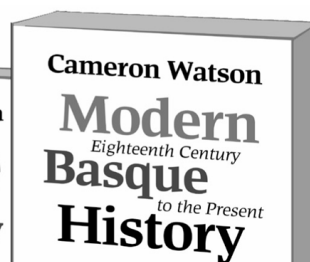
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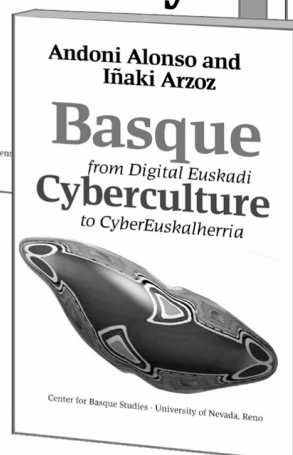
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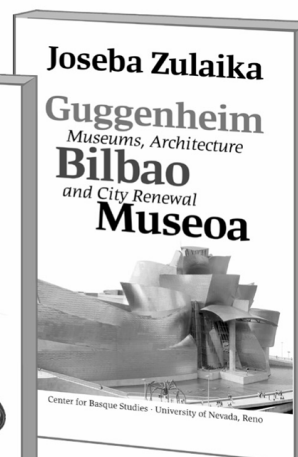
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